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UNITY

VOLUME LI. THURSDAY, JULY 9, 1903. NUMBER 18

Rev. S. J. Stewart, pastor of the Independent Congregational Church at Battle Creek, Mich., in his Emerson sermon said: "Mr. Emerson thought that real culture was wisdom and not grammar alone; was ideas and not words, and so he did not deceive himself with the idea that reading Russian and French novels in the original would make a man a thinker. His great preparation for his life's work was learning how to think and selecting the best from the world's great treasury of ideas."

Philip W. Ayres, once favorably known as the superintendent of the work of the associated charities in Chicago, is conducting the sixth annual session of a summer school in philanthropic work in New York. Among the subjects discussed are "The Care and Treatment of Needy Families in their Homes," "The Care of Destitute, Neglected and Delinquent Children." "Medical Charities," "Institutional Care of Adults," and "Neighborhood Improvements," all of them vital topics, justifying a summer school, but topics concerning which more can be known and more ought to be done by those who cannot attend the summer school.

Last week two beautiful buildings were dedicated on the grounds of the Hackley School, a school for boys built in the neighborhood of New York City. These buildings were named respectively after Minot J. Savage, beloved pastor of the Church of the Messiah of New York City, and Philip H. Savage, his lamented son, whose untimely death was such a loss to American letters. It is understood that both these buildings were erected by an appreciative parishioner of Mr. Savage. Not only effective but happy is the ministry of the man who moves the wealthy to concentrate their wealth to high uses and sustains the poor in their high living, independent of wealth.

The many friends of Robert Browning will be pained to learn of the recent death of his sister, Sarianna Browning—Miss Browning to the end—a woman with an intellect and a heart worthy of the poet's sister and the daughter of his parents, but who through a long life subordinated her own personality to the benign work of helpfulness, as nurse, companion, friend and guide to mother, father, brother and nephew—a home-maker without the honors and emoluments that generally accrue to the home-maker. She belonged to the large unhonored class, a noble type of a noble order. In her the title of "Old Maid" received the glorification which so often belongs to it but which is so persistently and begrudgingly withheld.

Dr. Rainsford, of New York, brought on his recent visit to the Chicago University a large pack of virile ideas. He has left behind him many people who have been set thinking. The following words were spoken at a meeting of the Chicago Bureau of Charities. We commend them to the missionary agents of the denominations: "We send weak ministers to the places where even the strongest would have a hard time—the parishes of the poor. We ought to have the good preachers where life is crushed; the fine church and the good music where the poor have little of beauty to see." We should like to know what Dr. Rainsford would do for the "perishing" upper classes who now are hard enough to win, either to the churches or to the causes that the church represents with the help of the best preachers, the best music and the upholstered pew. What is the matter here, Dr. Rainsford?

Henry D. Lloyd, in a recent communication to the *Chicago Tribune*, argues in favor of municipal ownership of street railroads by offering some striking facts and figures concerning the experience of London. Recently a city line has been opened in London that carries passengers five miles for a half-penny fare, paproximately one cent of American money. Furthermore, the street-car lines in London in control of private companies represent all the faults incidental to street railways, while those owned by the municipality avoid most of them. "The private companies work their men every day in the week and twelve hours a day. London gives its street car employes the ten-hour day and the six-day week. The city's fares are the lowest, its service the best, and its employment the most humane." And still in democratic America and progressive Chicago public-spirited men keep up the old song, "Municipal ownership, of course, but not yet; not yet." If it is "of course," why "not yet"? Theodore Parker used to urge that the world was ready for a new truth the moment it arrived from heaven. Now is the divinely appointed time for Chicago to do both the wise and the right thing in inaugurating the new day in its transportation service.

The loss and recovery of little Alice Furlong, a two-year-old child of a working family of the West Side, has been the week's sensation in Chicago. From the time of her disappearance on the evening of June 23rd until her recovery a week later, not only the city papers and the police force, but the clergy, regardless of denominational lines, men, women and children of that part of the city, considered themselves as special members of the detective service. And when the little child was found in the charge of an apparently sane and well-meaning woman, well dressed, well cared for and loved to distraction by her kidnapper, the great wave of rejoicing with the anxious parents gave way to a curious confusion of feeling towards the kidnap-

per. Her story is a plain and apparently truthful one. An ignorant but not a vicious woman, hungering for companionship, with a passion for children, found herself suddenly confronted by a smiling babe—judging from the meager, ragged and dirty character of the dress, apparently an unloved and neglected babe. The little one smiled in her face—the first smile of innocence she had met for many days. It took the proffered hand; the hungry-hearted woman led it away, apparently with no thought of crime. She bathed it, fed it, emptied her meager purse for seemly clothes, spent a few days, which she described as "the happiest in her life," and then followed the discovery, the humiliation, and a possible confinement of twenty years in the penitentiary. The incident is full of ethical suggestions. Was it the bad side or the good side in this woman's life that perpetrated the horrible crime? Did the parents realize their full duty and worthily discharge it towards this little one, the loss of which filled them with a wild and overwhelming grief? And why should this city full of people grow so intensely sympathetic all at once over a lost child and a bereaved home? Have these people never heard of the child of the slums, never seen the babe in the gutter? Do they not know of the thousands of children who suffer at the hands of their own parents infinitely greater indignities than this little one suffered at the hands of the heart-hungry woman in whom the thwarted mother instinct overlaid and confused her sense of right? Alice Furlong is not the only little child that was lost last week. How many are looking for the other lost and losing children?

We publish this week in our news column the acknowledgments of the treasurer for the Congress of Religion since June 1, the beginning of the present fiscal year. But the column of announcements and the names attached thereto do not represent the cheer that has come to the secretary's desk. Writes a lady from New York City:

"My interest in the Congress of Religion is not less but the demands of my purse are more than heretofore, and I cannot do what I would. I trust some time again to have the pleasure of being with the Congress, in whose object I believe and which I know has accomplished much good. May it continue to grow."

From Michigan comes this note written with a trembling hand, from an old friend and supporter.

"I regret my inability to continue on the subscription list for the very worthy enterprise in which the Congress of Religion is enlisted. I am now eighty-five years of age, lacking five weeks and three days. I have been superannuated for three years; have an income of less than two hundred dollars a year, which, as you know, is only enough for a very meager support as the world goes. This meagerness deprives me of the ability and the pleasure of contributing to your most worthy enterprise. I hope that those who *are* able will eventually grow *willing* to keep the noble work going."

From a young man in southern Illinois:

"The Congress has my prayers and best wishes, but interests nearer home demand the few mites I have to spare. I am humbly trying to follow the high ideal of a religious service as taught by Phillips Brooks and other prophets. I am trying to minimize difference of opinions, seeking rather the maximum of usefulness while opportunity's sun shines. May heaven bless you all."

From a life member and prominent supporter in Boston:

"I am under the impression that I paid an early life membership to the Congress of Religion, but at any rate I send you an annual subscription also. I think your plan for a field secretary excellent. The fruits of the Conference seem excellent. I am half through my eightieth year and cannot now offer much beyond good wishes and a small subscription."

Another life member from Boston says:

"I enclose my check for five dollars; am always happy to send my mite to help on the cause I love. Having been a life member for years, perhaps my five dollars should come under the head of 'donations' rather than annual membership. Health and long life to you."

From a lady in a Wisconsin town:

"I enclose my annual subscription to the Congress. To find another is impossible in this thoroughly orthodox town."

From an old member in Washington:

"Specialization seems to be the order of the day, and there is so much to do in my specialty that I feel obliged to center my entire efforts in that direction. Am sorry not to be able to continue my membership in the Congress of Religion. It has my continued interest."

From a good supporter in Pennsylvania:

"Here is my annual membership. Your report of work done is exceedingly satisfactory."

From a leading lawyer in a Wisconsin town:

"I regret to think, as I must from the contents of your last, that there are very few in this town who are with you. I had supposed you had numerous contributors from here. Inasmuch as you have not, I must be more regular in my contributions; hence I shall welcome notice from you when it is time to pay another annual due. I am with you because you extend fellowship to all faiths and all beliefs so long as there is sincerity."

Mid-Summer Religion.

A well known professor of a western university, much interested in everything that makes for the advancement of society, writing to the pastor of All Souls Church concerning the arrangement of mid-summer services, published in last week's UNITY, expressed his surprise that a church of such liberal views as All Souls should even wish that people should go to church in mid-summer, intimating that in the interest of religion churches should close their doors that men and women might, so to speak, be able to seek the more adequate worship in the more adequate temple of God's great out-of-doors.

In the same connection a church trustee, not in Chicago, speaking to his minister, said, if it is too hot for you to preach, is it not too hot for the congregation to listen? I do not want to go to church in hot weather. The words are ours, but the sentiment ascribed to the professor and the trustee are familiar ones and represent the thinking of a growing multitude of intelligent men and women. We offer them as contributions to the thinking on these lines, invited in the editorial column of our last issue. As a help to clear thinking on

this subject, we venture to offer a few incidental considerations, which, while not helping to solve the question in the abstract, may have some practical bearing upon the executive problems involved.

1. The question of a vacation of perhaps ninety per cent of the citizens of the United States is purely an abstract one. Theoretically it is good to stop work at least once a year, to break in upon the monotony and routine of life. Physically and mentally, a change is hygienic, but practically, outside of the capital class and a limited number of professional men and women, it is chiefly confined to the professions of preaching and teaching. The great mass of men, women and children must stay where they are put by circumstances for twelve months in the year. There is no release from the daily routine, and the problem is to keep life healthy and cheerful at work, not to find life, health and cheer by quiting or changing work. To such the hot weather brings no release from the confinements at home and its environments and no exceptional uplift to mind or change to spirit.

2. A smaller proportion, but even still a sadly large proportion of the denizens of the city, are not within Sunday reach of much out-of-doors that is wholesome ond restful. For even the splendid park systems of our city, hospitable and benign as they are, are sadly crowded, urbanized and artificialized on Sunday.

3. In view of the above considerations, the church might be the most refreshing, quiet and shady retreat available to the physical man, and if the soul is at all susceptible to such calm, emphasized by the hymn, the prayer and at least a groping for helpful thought, the church is a human resource, one more help to the tired and the over-heated, to live through the trying season.

4. To those who live in the country or whose vocations call them out of doors six days in the week, all the more is it possible to find an economic value for the well-kept church and the well-ordered service.

5. Admitting the entire sanity and the high philosophy of the professor's protest, and recognizing the sad fact that going to church is often regarded as work on the part of the business man,—perhaps it is harder work for him than for the preacher, certainly he is a little more inclined to remind the preacher of the task than the preacher is to reciprocate—this situation suggests either that the church needs to re-organize its forms or the preacher to revise his message. And perhaps we ought to say that the layman has allowed certain valuable faculties of the mind and high organs of the soul to grow torpid or dormant, if not to become aborted; hence the weariness where refreshment and enjoyment were meant. Is there not something wanting in the training that permits men and women to shrink from an hour and a half of quiet, to dread a hymn or song, to evade if not resent the worshiping attitude and the ethical exhortation?

6. Do the people who evade the church flee to the woods? Even the city man who seeks the park or the resort, does he seek to find the quiet that will enable him to enjoy his Wordsworth the more? Does he carry his Bible with him to the shades, does he even carry his magnifying glass or camera to the nook where nature is most in evidence and human nature least intrusive?

None of these considerations are arguments. If they were, we know not to what conclusion they would point. Meanwhile the most practical solution of the problem, as it seems to us, is to give the minister and all those who feel that the Sunday exaction is one more burden and a continuation of the task, a respite, as long a one as possible, hoping that when the return comes it will be a glad one with enriched resources and added power. But for the sake of those who may not find it possible to escape the routine of life the church should be kept open with lighter, at least with varied services, so that there will be this added resource to those hard pressed by circumstances and closely imprisoned by tasks and duties. Happy indeed is the soul that is sufficiently developed to find rest in worship, joy in psalmody, and that delights even in a clumsy statement of the eternal varieties of morals and religion.

What with the summer months that are too hot to go to church and the winter months that are too cold to enjoy religion, the religious year of some modern pew-holders grows alarmingly short and its benefits are proportionately meager. Our caption is "Mid-Summer Religion," but we hardly know what it means. We are unable to discover such a variety. Religion, a little religion of the perennial sort, has its requirements and its joys that encircle the year. The problems of the soul in July are very much the same as those in January, and the helps of the soul are very much the same.

The government proposes to run down the story of the existence of a race of good-looking and energetic whites in the mountains of the Island of Mindoro in the Philippines. It appears that an expedition has been organized to penetrate into the interior of Mindoro and find out whether such people exist there. The story about them has been obstinately persistent. The best version of it seems to be based on the report of Manuel Castro, a Filipino, to one Lieutenant Lorenzo de Clairmont. Castro claims to have visited this white tribe, which, he says, has lived in the Philippines since long before the Spaniards came there, and centers in a town of 20,000 inhabitants. He says that the members of the tribe are warlike and have effectually discouraged intrusion on their privacy by Spaniards, though they have dealings with trading Filipinos. The men are described as fair-haired and blue-eyed; the women as surprisingly handsome. They live in well-kept homes, are fond of athletic sports and know agriculture and some of the arts. Lieutenant de Clairmont's name does not appear in the army register for 1902, but if there is such an officer in the Philippines who has a well-informed native friend Castro, and if Castro is a truthful person and knows whereof he speaks, there may be an interesting item of ethnological news coming from Mindoro, which will at least be useful to the makers of comic opera. There was a recent story that certain companies of isolated Jews had existed as Jews for centuries in western China, and on investigation it turned out to be true.—Harper's Weekly.

THE PULPIT.

Educational and Religious Value of the Church Library.

AN ADDRESS DELIVERED BY JOSEPH SHIPPEN, ESQ., BEFORE THE NINETEENTH SESSION OF THE PACIFIC COAST UNITARIAN CONFERENCE AT SEATTLE, MAY 23, 1903.

We gladly accept as the key-note of our conference the text of our opening sermon,—the words of Jesus,—"I am come that they might have life, and that they might have it more abundantly." One of the greatest of reforms is, that we should have the quickening and strengthening of our intellectual and spiritual powers and activities.

"'Tis life whereof our souls are scant;
'Tis life not death for which we pant,
More life and fuller that we want."

President Eliot, in one of his most powerful addresses, entitled "Wherein popular education has failed," declares that if we would develop for the future the rationality of the population more successfully than in the past, we must make practice in thinking and strengthening the reasoning power, the constant object of all teaching.

Carlyle declared that of all things that man can do or make here below, by far the most momentous, wonderful and worthy are the things we call *Books*.

The free and rational faith we love to call Unitarianism requires for its comprehension study, thought and reflection. Rev. Dr. Minot J. Savage has said:

"It is necessary for a man to do some reading, some thinking, in order to be a Unitarian. He cannot become one as a result of being wrought upon, as a result of enthusiasm. The Unitarian attitude means a new conception of this universe, a new thought about God, an entirely new idea of the origin, nature and destiny of man, a new conception of the Bible, a fundamental change in the whole idea of revelation. There are thousands of people who are unwilling to look at a new principle; and many men, intelligent in other ways, are uneducated in those matters which involve the problems of religious life. And many ministers either do not study in these directions or do not tell their parishoners the result of their study."

Justly are we Unitarians proud of our denominational religious literature; but with many, the outsides of the books are far more familiar than the interior pages—and with many the names of our leading authors and thinkers are merely traditional.

But very few of us will or can indulge in the luxury of private libraries, containing* the best books on religious history and thought. The public libraries should contain the best works on ethics and sociology, but the collection of works of any denominational type or character is to be deprecated. Carnegie's phenomenal promotion of public libraries cannot fail of high results for civilization and intelligence in all the great cities throughout the years to come. Yet it is not always from the multitude of miscellaneous books that wisdom and spiritual quickening is to be drawn. The rapidly spreading "Booklover's Library" affords its patrons access to a wide field of modern intelligence and imagination.

But granting the value and usefulness of all these and other agencies, there still stands a marked need of libraries in which the emphasis shall be put on *Religion* and its wide spreading related topics. The churches are the natural organs for supplying this need. The church library does not call for general literature or popular reading. From its shelves may well be discarded many volumes that find welcome in our public and private collections. For the use of those approaching adolescence, for Sunday-school teachers, for members of the bible or religious study classes—for the use of old, middle aged and young—for the use of our ministers themselves, a well selected church library, open with free privilege to all, cannot have other than a high educational and religious value. Religious history, biography, philosophy and poetry by the best authors of the past and present cannot fail to inspire and help all striving for the truth and for the more abundant life.

The literature of the nineteenth century with the writings of Unitarians excluded, would be as Raphael's Sistine Madonna with the Virgin omitted. Taking Channing's writings as a starting point, we know that his essay on the "Elevation of the Working Classes" created an unrivaled epoch in the history of the working men of England. Its words of wisdom should still be kept in living usefulness. The limits of time preclude any specific reference to the valuable and lasting writings of Dewey, Hedge, Parker, Clarke and Emerson of the past, as well as recounting recent additions to our literary repertory.

But how can these writings be rendered accessible and useful to ourselves and others whom we would reach and influence? Not by simply buying and storing on the private shelves of a few of us. Not by buying and storing them locked up and unused in our Sunday-schools and church closets to catch dust and feed worms.

The church library needs to be a living, moving, active agency of the church. The profundity and eloquence of the minister at one end of the auditorium and the lesson of the study class need to be supplemented by the use and study of books related to subjects upon which the interest and mental activity have newly been awakened.

Indifference is the stumbling-block of such agency. It is life, more life, stimulation of thought, helpfulness to spiritual insight that we want. Through books these ends can be attained by attention and perseverance.

Our ministers and boards of trustees are the source from which well directed activity in creating and maintaining these agencies of intelligence and inspiration in our churches should be expected. Each society should have a well selected library committee, composed of men and women, themselves interested in the subject, zealous for helping others, willing to work together with definite purposes on long and continuous lines. Such committee itself needs organization by selection of a chief librarian with assistants, a secretary and treasurer. This committee should at intervals, at least as often as once a year, report fully of its aims, methods, needs and hopes, to the society at large. Financial reports should also be submitted and properly audited. As a general rule, the imposition and collection of fees and fines should be avoided as certain of more friction than benefit. As to getting funds and books, if there is a will, there is a way. For a church library, only the most appropriate and best books should be bought or even accepted as a gift. It is not numbers, but high quality of books that should be aimed at. Not the cullings of private collections, but the books that have given their owners the greatest help and inspiration are desired. A conspicuous place, easily accessible to all comers and goers, should be assigned to this department of church activity. The regularity of attendance and the size of the congregations will be promoted by the active use of church books. An additional attraction for some and a duty for others will be found in this agency.

The creation of a church library by expenditure of funds or by donations of books is but the first step.

*After the delivery of the above address a resolution was offered by Mr. Shippen and adopted unanimously to the effect that it is expedient for each of the churches of our liberal religious faith to establish a free church library and promote its effective general use throughout the society.

The management must be effective and continuous, worthy of the trust reposed and capable of inspiring the confidence of the donors and patrons.

Our ministers can do much in establishing and maintaining these agencies by general supervision and frequent announcements of the existence of the library and of the opportunities presented. Occasional reference to this or that book, with statement that it can be found on the library shelves or ought to be so found, is helpful to inquiring minds.

Our First Unitarian Society of San Francisco has recently had an unexpected bequest of $10,000 for the establishment of a free church library. We cannot believe that those who have had for near half a century the inspirations derivable from the ministrations of a King and a Stebbins will do otherwise than use this gold for the highest ends of humanity and religion.

Our Portland society, as reported yesterday, maintains in constant activity its reading room and library.

Our Seattle library, unpretentious in size and appointments, has already many valuable and representative books on its shelves, and its librarian is cheered and sustained in his efforts by many an earnest word from its patrons of the delight and help they have received.

This nineteenth session of our Pacific Coast conference will be ever memorable for its centennial celebration of the birth of our Saint Emerson. Let me put the question to you with all the earnestness of which I am capable, can we not make this session also memorable by rekindling our torches at the Concord Shrine and unitedly resolving that we pledge our earnest efforts to secure and maintain church libraries with activity and zeal in all our societies.

Friends, it seems to me that the establishing and maintaining of carefully selected church libraries free for the use of all, with as little friction and delay as may be required for their due preservation, is a high privilege and duty incumbent on each and every society of our liberal faith. It seems to me an unworked field,—a veritable Alaska,—full of hope and promise and usefulness in attaining fuller comprehension of things human and divine and of securing to ourselves and others more abundant life.

The Path of Love.

Amid confusions of our day,
  Is there not yet a path of peace?
A sweet and open grass-grown way
  Where songs are heard and tumults cease?
Where nature breathes divine content,
  In circle of the earth and sky,
And where the beautiful is sent
  To cheer the heart and glad the eye?

Yes, just beyond doubt's city din,
  The soul can find the path saints trod,
And come from streets of greed and sin
  Into the country of our God;
There bright and blessed as Eden old,
  Abides the wonder of our day,
The story by the lily told,
  That love and light are still the way!

WILLIAM BRUNTON.

Mr. Carl Snyder, whose *New Conceptions in Science* is just off the press of Harper & Brothers, said in a recent interview that his researches have convinced him that human life is on the eve of being considerably lengthened, possibly within the present generation, by the aid of newly developed scientific knowledge. The work which Professor Jacques Loeb is doing Mr. Snyder describes as "revolutionary," though he says the published reports of Professor Loeb's work have been incorrect. Mr. Snyde gives an authentic account of these remarkable experiments in his book.

Doing and Forgetting.

A SERMON BY F. M. BENNETT, OF LAWRENCE, KAN.

Brethren, I count not myself yet to have been apprehended.

But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on towards the goal into the prize of the high calling of God in Christ Jesus. Philippians iii., 13.

It is a blessed thing to be *able* to *forget some* things. It is well to forget past troubles from which the sting is gone and from which we have gained the strength to endure and the ability to appreciate the good of life. It is well that we should forget the sharpness of the sting and retain the benefit of the experience through which we passed.

There are some calamities and sorrows and hardships which we need to forget and we should strive to put them out of mind, and to keep them out, so that only the dim recollection of them remains. We can by conscious effort do this.

Again we can so profit by the fruits of hardship that there shall be no room for bitter memories to remain.

We can so fill our lives with *present* sweetness and light, with *present* virtue and good, and with *future* possibilities that there shall be no place for the memories of sins committed and of the soul-blighting plagues of hardships. We can so fill the empty chambers of memories driven out by such divinities that there shall be no reception for the seven devils worse than the first that we are rid of.

He is unfortunate who has no strength to pluck out the sting of past evils. He is unfortunate who allows his life to be haunted by the gloom of past hardships and the vain regret for what might have been had he been wiser, more virtuous, or had the calamity not befallen him.

The present and future life is so rich in worth and possibilities that every stricken soul may fill up the gaps left by past hardships, no matter what they were, and in some measure heal their blight. We may turn and be forgiven if we but realize the enormity of sin, and we may heal ourselves by the good that now is and the righteousness that is to be. This is possible to every soul that will awake to the worth of the life that is.

Sometimes when in life *vitality is law* it is a blessed thing for those who must live largely with their memories that through physical causes memory fails until vitality is restored.

We are fortunate that much of the sharpness of our experiences this past year have already passed away from us. They would be too great a burden for us and would hinder our appreciation of the present life and of the possibility of advancement. There are many experiences the fruits of which we bear in our lives which *should* be hard to recall or should be past recall for us. They would be a burden rather than a blessing if we had to keep them. Too clear a memory undoubtedly would be a burden for most of us, a hindrance rather than a help. We do well to forget details that are no longer useful and difficulties that no longer can help us.

But there are some things we cannot forget. Some of them we think we should like to forget, and cannot. They are not all pleasant. They are our sins and weaknesses, trials and errors from which we have not profited all we ought. The memory of them is our guard against the repetition of them. The memory of them keeps life mellow and our sympathies active and our moral progress sure. They are for many of us watchmen on the high tower of conscience, giv-

ing warning against the approach of our customary foes. Without them we should be in greater danger of falling again. The memory of their evils keep us from lapsing and going back to them. They urge imagination forward and guard the rear of our advance with drawn swords. They beat back the deserters and cowards and send them on to the fighting line to do battle for the right and the true.

Again, there are the memories of good experiences which we cannot forget and do not wish to forget. They are still better guardians of character than the recollections of the negative experiences of life. They call and guide and lead, whereas memories of evil warn and drive us. These we need not strive to forget; we need only strive to keep them before us as incentives to advance to the greater good. These are the blessings of memory which may be to us a storehouse of character on which we can always draw in our need. It is well to have them stored and the key ready for use that character continually may be enriched.

I have often thought what a blessing memory is to those whose age and condition make it necessary for them to live largely in the past. At a certain time in the life of almost every man his recollections become precious. In youth they are largely disregarded. Then present experience and the future count most for the making of character, and life moves so fast that one forgets the inessentials with great ease. But when the period of reflection and the summing up of life's goods dawns, these memories become most blessed. Progress then no longer is the great incentive, but richness in quality, *ripeness* of soul, is the great goal of life. At such an age the soul grows wealthy largely through its power of recollection and reflection. Life begins to give a wholesome interpretation to past experiences, and they are seen to be the material out of which the soul's essence is woven. Then hardships passed, evils avoided, virtues plucked from adversity and prosperity accumulate in the life and give it divinest meaning. The world is seen in its reality, life's significance becomes clearer and man consciously enters into his true relations with God and becomes in spirit less boastful and adventurous, but more childlike and obedient to the will of his Father. Life reaches the fulfillment and the soul its ripeness through the aid of precious memory, and then the kingdom of God is more worthily realized, because the soul has power to understand it as it draws near. Memory of experience has ripened character and better fitted the soul to receive the kingdom as a little child. This should be the function of memory for those whose years are no longer few.

Memory is, therefore, an important factor in the progress of mankind. History is the recorded and stored up memory of the race, and it constitutes humanity's present wealth and its capital for future progress and worth. All true prophecy is founded on history, as all future achievement for humanity is founded on the past experience of mankind. There is no true progress for the life which ignores this *basis* of progress. Truth, morality, religion, all ground their roots in the past, in the crystalized and pulverized experiences of man, and our history and our memory of them makes it possible for us to grow richer experiences and higher manhood from them.

Nevertheless, as I have said, we are in a way to forget some of them in order that we may grow the fruits of the future. We must forget the things which are behind in order that we may use them to stretch forward to the things which are before, for we estimate the worth of life, "not by its *roots*, but by its *fruits*." We must use the roots to gain the fruits, and when the virtue has gone from the roots we must cast them away before they become a wearisome encumbrance. History is for warning, inspiration and prophecy. The past is for the future; memory of experience is for the perfection of character. If they will not serve such high purpose they will lose their worth and become a hindrance. After they have fully served such purpose they may well perish. Their function is to give us an appreciation of the present worth and future possibilities of life in this world and to help us to realize them. If they cannot do this for us they become a dead weight to us and prevent our stretching forward to the things which are before.

It seems a little strange sometimes to find so many who cling so largely to the past when the future is so promising. Especially is it common to find those who try to *know* life and religion by its roots rather than by its fruits, but the present and future *worth* of life and of religion is largely independent of origins. We cannot truly test and measure *them* by the past as so many *try* to do. We must measure them by their *present contents* and their *future possibilities* if we would know their *worth*. If God is not with us now, he never was with us. If he is not to be with us in the future, he is not with us now. If life in this world is not good now, it was evil in the past. If it is not to be better still, there is no virtue in it now.

Many devout people still think of God as present in the world only as a historic fact. In the past Moses spake, and Jesus taught, and the Apostles preached. Revelation closed with the completion of the Bible. The golden age of religion is behind them in the past. To them today is largely an evil day and the present tendency of life is more largely towards the bad than towards the good. For them the sole test of life and of its religion is to be found in origins rather than in ends. The test is in the roots rather than in the fruits.

It has been noted that even Carlyle, prophet for the future, as in so many ways he was, expressed the wish that God would speak *again* to an evil generation and a corrupt world. He did not even understand that he was a prophet and that God was using him for a spokesman, to his own day and for future days. His life was blind to its own significance and for him God had ceased to be as active as he should be.

It is always so to those who think that only through a special instrument can they know God and who think that they can do his will only in special ways according to patterns given in the past. All such people are subject to a most grievous kind of atheism. It is a most serious denial of God to limit his presence to the past and the expression of his life to certain fixed methods and channels, and we should be glad that this tendency is so rapidly passing away from us. The doctrine of evolution and the realization of the meaning of the immanence of God. "God with us," these are giving to the world a large sense of the proprogressive revelation of God to men. A truer view of human life and of the movements of human history is teaching us to look at the virtue, the present worth of the human soul, and to forecast its future achievements of good. We are learning that the golden age is now if *we* will only *have* it so; that it is *here* if we will but train ourselves to see it; that it may be wonderfuly enriched if we will only set ourselves to do it. We are realizing that our trouble has not been only in our inability to comprehend the divine life of the past and reach its standards, but that our trouble is in ourselves now and here. It is our *failure* to realize that religion, religious worth, is in our *own* souls and in their possibilities of future spiritual increase that makes us spiritually poor.

Religion is man's affair as well as God's. It is a present fact and a future possibility. It is for us to determine *now* what our relations with God are and

will be. We are not to test it or understand it or explain it by its origins. The determination of origins does not explain things, but the comprehension of their meaning and ends explains. "By their fruits ye shall know them," said Jesus; not by their acts. This is our test for life; this is our test for religion, for our sense of God with us, and this is our hope and prophecy for the future. The fruits for us are not all ripened and gathered. The best is yet to be

> "The last of life for which the first was made:
> Our times are in his hand
> Who saith, 'A whole I planned;
> Youth shows but half. Trust
> God; see all, nor be afraid!"

Whatever our condition in this world, we are yet to look *forward* to the "best" which "is to be"; we are to gather more fruit from the tree of the spirit. Whatever life here and today may be for us, whether the world for us be rich or poor, we have not yet obtained the good for which we have started. We have not yet become the thing we meant. We have not yet apprehended that for which we are conscious of having been designed. We are not already made perfect in character, but we must press on toward the goal to gain the prize of the heavenward call which God gives us in so many ways, but chiefly through the ideals revealed through the life and teaching of Jesus. We may still press forward by forgetting those things that are behind which are useless and strain every nerve towards that which lies in front, towards the ideal of character, of manhood and womanhood, which is the divine calling for every one of us. This is the one thing for us to do, whatever our condition or our work may be in this world.

Moreover, it is on "the one thing I do" that we are to base our hope of coming nearer to or of reaching the goal. The perceive "the high calling of God in Christ Jesus" and to try to reach it does not mean that we are to accept certain infallible doctrines and give every energy to live up to them. It does not mean that we shall become religious devotees or conform to certain established types of thought and worship, nor does it mean that we shall become essentially churchly people of a distinctly religious type and think continually of God and of Jesus, and make all the rest of life subsidiary to these. But it does mean that we shall serve the world and God by standing "in our lot," and by doing *there* the very best work and living *there* the very best life of which we are capable. The good of Christian living is Christian character, true and noble manhood and womanhood; and this is best realized by doing the service appointed for us in this world. To reap character through adequate service. This is to gather the best fruit which life has with which to reward us.

You are best serving God when you do the best in the one thing you can best do, and you are growing and gathering the best fruits of life when you give your best efforts to your calling. That is the way you come near the goal of religion, or reach it.

If it is your mission to be a housekeeper, a mother, an artist, a teacher, give your best efforts to those and make all the rest secondary. If your work is to be a shopkeeper, an artisan, a professional man, let your chief service of God and man be given through these channels. Stand there and do the best you can, be good in your calling, give it your best life, and reap from it the highest rewards. If we thus serve we shall soon realize that our part is a necessary part and that by doing our one thing well we are doing our best service for the world for ourselves and for God. I do not know how we can better give meaning to religious thought or better serve religious institutions or better bring ourselves into close spiritual fellowship with God and our brother men than by doing our one thing well and thus realizing how divine and necessary a part our service is, if so rendered.

If we realize as we should that the "one thing I do" is only to be rightly interpreted in terms of service and character, I am not fearful of any harm that may come to life through devotion to our chosen work. I am sure the religious institution will not suffer through such personal consecration in the tasks of men and women, for when service is thus seen in its spiritual relations the church will be seen to be the valuable means for keeping them clear and pure and strong, and it will be sought and used accordingly. If we seek to lay hold on the divine life through our daily service, through our chosen lot, be sure we shall also seek *more directly* the divinity who has laid hold of us and enabled us to perform these things for him and for ourselves. The character which we seek through our service will soon realize its need to keep the vision of the divinest life in view. The possible achievement will be set before us through the vision of the spiritual man and the Spiritual God, and we will strive to keep that vision clear for the sake of reaching forward to the goal towards which we pass.

So we may look forward today. We may realize that the fruits of our present life and the present time are the richest and best the world has ever offered. W may use the roots of the past that still have vitality and worth, but we may not sigh with regret over those from which the virtue has gone. We may cast them aside and forget them. We may press on, inspired by the thought that "the best is yet to be" and that we may best gain those best fruits by serving well our brothers and our God in our chosen lot and through our chosen work. The goal of Christian religion and Christian life is character. This we are to gain through service. We have not yet fully realized its worth nor attained its best fruits. We have not yet "fully apprehended," so this one thing we must do: press on towards the prize of the heavenward call of God by giving our best life to the one thing we can do best of all. Stand in your lot, realize its divinity, and work out there with God and for him the life he would have you be. To reach the divinest character through consecrated service, this is the goal of life and of religion.

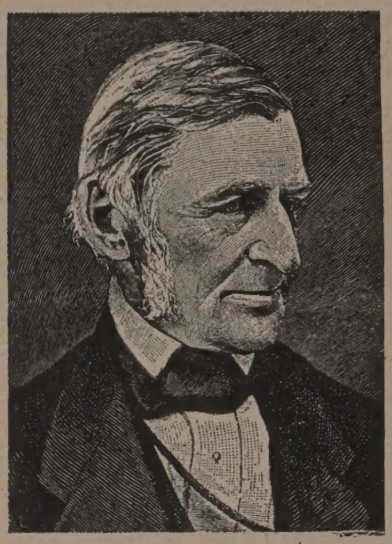
It is probably not generally known that the United States spends annually on elementary education about $227,000,000—the exact figures for 1900—1901 were, according to the report of the United States Commissioner of Education, $226,043,236. Europe spent during the same period approximately $246,000,000. The enrollment in the elementary schools of Europe is, however, in the neighborhood of 45,000,000, while in the United States it is not much more than 16,000,000, —although it is estimated that there were, in 1901, almost 22,000,000 children of school-going age in this country. Our yearly expenditure per pupil averages twenty-two dollars.

Some profit may be gained from a comparison of the amounts spent yearly by representative American cities for the maintenance and operation of their public schools. New York spent in a single year $19,731,629; Chicago follows with an outlay of $8,203,493; Philadelphia's expenditure was $3,319,604; Boston's, $3,043,640; Baltimore's, $1,417,392; Cleveland's, $1,257,345; and Washington's, $1,182,916. New Orleans is at the end of the list, with an expense of only $478,625. St. Louis, by the way, pays more for its police department than for its schools: $1,602,182 for the former as against $1,526,140 for the latter—a ratio of one dollar for the police to ninety-five cents for the schools.—*Harper's Weekly.*

1803 MAY TWENTY-FIFTH 1903

RALPH WALDO EMERSON

A CENTENNIAL APPRECIATION.



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VIII.

Emerson's Religion.

By Richard W. Boynton.

Emerson was in every fibre of his being an individualist. He was so constituted that he must perforce stand somewhat apart and speak for himself alone, without ever trying to voice the opinions of a party or a sect. He began his public career in a Unitarian pulpit, but soon left it, and in time, by the force of his individual genius, was lifted to a height from which he has long given inspiration to men of all party and sectarian affiliations and of none. Beginning as the interpreter of universal man, he passed by a natural progression to being a prophet of universal religion. It is apparent from his writings that not Christianity, or any other of the grand divisions of human faith, interested him primarily. What he cared for was *religion*—as it springs up unbidden in the soul, a response to the living miracle of nature around; religion as it appears in man's instinctive recognition of and reverence for those laws of his moral being, which are self-revealing as they are self-executing, and obedience to which leads to the vision of God.

The first note of Emerson's distinctive gospel is its appeal for reality. Let each man stand on his own feet, look at the universe out of his own eyes, and report what he himself sees. Struck at the beginning of his first book, "Nature," this note is endlessly repeated in his pages. "The foregoing generations beheld God and nature face to face; we, through their eyes. Why should not we also enjoy an original relation to the universe?" The same strain recurs in the "Divinity School Address." "Yourself a new-born bard of the Holy Ghost, cast behind you all conformity, and acquaint men at first-hand with deity." It is heard, perhaps, with fullest effect in his essay on "Self-Reliance," which has been a trumpet call to a noble life to countless young men beginning their struggle with the world. "Trust thyself; every heart vibrates to that iron string." We bow down to everything before ourselves—to the past and its authority; to the present with its demand for conformity. A blind conformity and a shallow consistency—Emerson would have none of them. Trust yourself to see reality as it is, and to act from your present thought and feeling. It was his own habit, and it carried him far, nearly always in the direction of right and truth. He held that this was what Jesus meant to teach, but that the church had put his authority in place of his principles. "The idioms of his language and the figures of his rhetoric have usurped the place of his truth."

This direct facing of reality shows, in the second place, that the universe is composed of nature and soul. But nature is only the outward counterpart and mask of spiritual being. So, in the deepest sense, there is only the soul and the Over-soul, and these two have channels of inter-communication, the one with the other. Fundamentally, the two in Emerson's gospel are one. The variety and beauty of nature, with its perfect laws, is a parable for us of the extent of the soul, of its adaptability and of the self-executing laws that rule its life from within. "The great Pan of old, who was clothed in a leopard skin to signify the beautiful variety of things and the firmament, his coat of stars, was but the representative of thee, O rich and various Man! thou palace of sight and sound, carrying in thy senses the morning and the night and the unfathomable galaxy; in thy brain, the geometry of the city of God; in thy heart, the bower of love and the realms of right and wrong."

"The realms of right and wrong!" A third note in Emerson's message is that these are the realms in which we live and move and have our being as men, finding ourselves ever "girt about with spiritual laws which execute themselves." As he expands this thought in the "Divinity School Address," these laws "are out of time, out of space, and not subject to circumstance. Thus in the soul of man there is a justice whose retributions are entire. He who does a good deed is instantly ennobled. . . If a man is at heart just, then in so far is he God; the safety of God, the immortality of God, the majesty of God do enter into that man with justice." This, when it was spoken, seemed to many an extreme and misleading statement, and it needs interpreting yet. But it means simply that the moral law is the same for man and God. There are not in the universe two laws, but one, built into the structure of things. God obeys this law because it is an expression of himself, and in so far as man obeys it he thereby and to that extent partakes of the nature of God.

Again, Emerson teaches us that we can know God as he is, directly and without mediation, in every true act of perception and yet more certainly in every motion of the soul toward goodness. This is the essence of Transcendentalism, the name of which is sometimes thought to conceal an unfathomable mystery. It is only the idea that our faculties transcend, or overleap, the arbitrary limits fixed for them in the sense philosophy of Locke and his modern followers, so that we perceive reality and God directly and by a sure intuition. This is the mystical gospel of the ages, which nowhere finds completer or more beautiful expression than in Emerson's "Method of Nature" and "The Oversoul." Never did mediaeval mystic rise into a diviner rapture than the man of Concord in the closing paragraphs of the latter essay. "Ineffable is the union of man and God in every act of the soul. The simplest person who in his integrity worships God, becomes God; yet for ever and ever the influx of this better and universal self is new and unsearchable. Ever it inspires awe and astonishment. How dear, how soothing to man, arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments! When we have broken our god of tradition and ceased from our god of rhetoric, then may God fire the heart with his presence. It is the doubling of the heart itself, nay, the infinite enlargement of the heart with a power of growth to a new

infinity on every side. It inspires in man an infallible trust. He has not the conviction, but the sight, that the best is the true, and may in that thought easily dismiss all particular uncertainties and fears, and adjourn to the sure revelation of time the solution of his private riddles. He is sure that his welfare is dear to the heart of being."

There are many questions that might be asked about Emerson's religion—concerning his thought of God as personal or impersonal, his attitude toward Jesus and Christianity, his ideal of the church and his belief in immortality, but they cannot be answered in a brief paper. The answers are everywhere in his writings and must be sought there.

He early felt the need of expressing the thoughts that ever afterward controlled him. Recalling once in later years the school-teaching into which he fell naturally after his college days, as helper to his elder brother, he said, "I was at the very time already writing every night, in my chamber, my first thoughts on morals and the beautiful laws of compensation and of individual genius, which to observe and illustrate have given sweetness to many years of my life." No man ever lived more completely according to his gospel than Emerson. Know himself, and his deep, interior life there in the Concord quiet, and you have learnt all that he has to teach. His published writings are this deeper self writ large; though in saying this it has to be remembered that he drew no hard and fast line between the soul and God.

> "Draw, if thou canst, the mystic line
> Severing rightly his from thine,
> Which is human, which divine."

It is a distinction that Emerson himself did not attempt to draw. The lines he would never have thought of applying to himself, but that are inscribed upon the block of pink quartz which marks his resting-place, describe the method of his work no less than the habitual attitude of his spirit,—

> "The passive master lent his hand
> To the vast Soul that o'er him planned."

Teaching a Crow to Talk.

If you want to get a talking crow, says Dr. Wood, your best plan is to hire a small boy some time in April or May to obtain a half-fledged young one from the nest. Bring it up by hand, and talk to it a great deal, repeating the same things over and over again. Kindness is the proper discipline to use. And on no account split the bird's tongue—a bit of cruelty often practiced in obedience to an absurd popular notion that a crow's conversational powers are increased by such surgical treatment. The result of your experiment will depend largely upon chance, inasmuch as some crows are born talkers, while others are much less gifted in this respect.

Ravens and magpies, which belong to the crow family, are good talkers. All three are among the most intelligent of birds and bestow great affection upon their owners when kept in captivity. Dr. Wood some years ago had a crow which amused itself by coasting down an inclined plank. It spent hours together at this sport, using the top of a mustard tin for its sled. It would carry the sled up to the top of the plank, step into it, and slide to the bottom, repeating the operation again and again with the greatest glee.

The sounds imitative of human speech, which are uttered by the parrot and the crow, have nothing to do with the bird language, properly speaking. It is the bird's own talk, in Dr. Wood's opinion, that is really interesting and worthy of study. Having the best of feathered conversationalists under our daily observation in the farmyard, there is no good reason why we should not make a beginning to this kind of knowledge with an inquiry into the elements of chicken talk. Each species of bird has its own language, so that the field of research in this line is sufficiently wide. Some day, perhaps, a lexicon of bird speech may be published in a dozen volumes or so for the instruction of nature lovers.

THE SUNDAY SCHOOL.

Third Series.—Citizenship and the Duties of a Citizen.

By W. L. Sheldon.
Lecturer of the Ethical Society of St. Louis.

Contents: Introductory Lesson; "O Beautiful! My Country."—Contrasts Between Being a Citizen and Being a Member of a Home or a Family—Love of Country and What It Implies—Our Country's Duty in Protecting Us from the Attacks of Other Nations—Our Country Which Guards Us at Home in Time of Peace—The State as the Servant of its Citizens—Some of the Things Which Our Country Does for Us—One's Country and Money and the Ethics of Money—The Right and the Duty of Voting—The Ballot—Ethics of the Ballot—Paying Taxes as the Duty of a Citizen; the Ethics of Taxation—Services a Citizen Owes to His Country When He Is in Public Office—Obedience to Law as Due to One's Country—The State as Something More than Just Ourselves—National Festivals and National Flags—The State and Crime—The State and the Punishment for Crime—How Disputes Arise and the Significance of Arbitration—Arbitration a Duty Between States or Nations—Arbitration Between Citizens Within the State—The Significance of Warfare in the History of the State as an Institution—The Moral Character of States or Nations—How States or Governments Improve—How There Came to Be States and Citizenship—The Struggle for Freedom in the History of the State—The Ship of State—The Future Industrial State—National Anthems—The Outlook Toward the Universal State; A Federation of the World.

CHAPTER I.

INTRODUCTORY LESSON: "O BEAUTIFUL MY COUNTRY."*

Dialogue.

Will you all read over carefully the following lines? Think about each separate word and what it suggests:

> "O Beautiful, my country! Ours once more;
> What words divine of lover or of poet
> Could tell our love and make thee know it,
> Among the Nations bright beyond compare?
> What were our lives without thee?
> What all our lives to save thee?
> We reck not what we give thee;
> We will not dare to doubt thee,
> But ask whatever else and we will dare!"

Do you know where these lines came from? Have you ever heard them before? What is the subject here? What one thing is the poet talking about? Is it love of money, for instance? "Oh, no!" Then what is it; love of what?

"Love of country?" Yes, and they belong, as some of you may know, to the "Commemoration Ode," by the poet, James Russell Lowell.

Note to the Teacher: Write these words, Commemoration Ode, and the name of the poet on the blackboard. Ask the pupils the next time if they all remember the name of the ode and the poet.

What do you understand by a Commemoration Ode? What do we mean when we say that we commemorate an event. "It is a rather big word," you say.

But now take the word to pieces. What do you find there? Spell out the middle syllables and add y. What do you get—"Memory?" Yes. Now can you see what it means "to commemorate" a thing?

"It suggests," you reply, "going back and thinking about it; remembering it." But is that all; nothing more? If it were some event which we did not like to think about or remember, would we commemorate it?

"No? Then what more is implied there? "Why, you add, " it means celebrating it, talking it over, recalling all the incidents connected with it, reviving in our memories just what may have happened, or making ourselves feel once more how important it was."

Yes. And do you know what event this Ode com-

* The series on the "Habits" will appear in book form in September, including also the "poems" printed in full.

memorates? What war, do you suppose?—"The Civil War?" True. As we read in our histories, about thirty or forty years ago, the two sections of our country were at war, the North and the South. Finally, however, they both came together, and now again we have only one country. But it looked for a time as if the nation would be split in two, and that we should no longer be citizens of the same state or nation.

Note to the Teacher: Do not dwell too much on the causes of the Civil War. Take care not to arouse any feeling of resentment in relation to the subject. Let the pupils look upon it as a sad but decisive event belonging to bygone history. Avoid the subject of slavery.

You tell me that the subject of these lines is love of country. What does the word "country" mean? What comes to mind, for example, when people talk about being "out in the country?" "Oh, it is being out where the trees grow, and where there are farms and beautiful scenery, green fields and mountains."

What is the first thing that we associate with the word country—the people?—"No, not the people." What is it, then? Is it the air or the sky? "No?" What do you stand upon or walk upon every day? "The land?" Yes; that is it. We are coming nearer now to our subject.

What other word do we usually associate with "land," in speaking of the part of the world to which we belong? If, for example, a person were to refer to "his land," what would that suggest?

"Oh, it would apply simply to the ground he owned, or of which he was assumed to be the possessor." What word could we add, then, and so change the meaning and cover the point we are thinking of?

"Native?" Yes; if we wish to use the term in the larger sense, more often we should speak of "our native land." In this way, it would usually mean for us, "our country."

Do you really think, if this is so, that a man could not call this part of the world his country, if he had not been born here—if, for instance, he had been five or ten years old when he first came to the United States? Would "his country" then be the land in Europe where he had been born, or would it be over here in America?

"It would refer to the land where he had been born," you assert. But wait, now. When such a person grows up, if he is a man, where would he vote? Would it be where he was born, in the country where he had lived as a child? "No," you confess, "he would probably vote in the country where he was living, if he voted at all."

Of which country, then, would he be a citizen? "As to that," you exclaim, "he would be a citizen of the country where he votes."

Why is this? I ask. It would not be his native land. "No, but he no longer has any share in the government of the land where he was born, nor in the management of its affairs."

You imply then, do you, that he would no longer have any responsibility for what was done in that other country, because he did not vote there. What difference does the voting make in this matter?

"The voting," you point out, "makes him one of the persons responsible for the acts of the state where he votes; he has, therefore, become in this way a part of it. A man cannot exactly belong to two states or countries at the same time; he must be a citizen of one or the other."

Yes, and besides this there is another fact to be considered. Suppose after a man becomes a citizen of this country, he should then commit an act of violence toward a citizen of another country, what state or government would have to assume the responsibility for this? "Why, the one where he votes as a citizen."

True. And in this way, you observe that he is not only responsible for the acts of the government where he casts a ballot, but that government is also responsible in a sense for him and his acts.

If that is true, would the emigrant to our shores not think of America now as his country, rather than his *native* land? "Yes, if he has been here for some time and expects to remain here." I agree with you. Birthplace, after all, does not necessarily determine what land is one's country.

Suppose that your father and mother were Americans, but you had been born while they were spending a year in Europe; would your country be America or Europe? "America." Yes; most decidedly.

You observe that while *usually* we mean by "our country" our *native land,* every person cannot speak in that way. For instance, do you know what it means to be an adopted son? "As to that," you tell me, "it implies where a boy may be an orphan, without father or mother, and then is taken by a family as one of their own children; and so he is adopted."

Do you see, then, how there may be "adopted sons" of a country? Would you assert, therefore, that such persons ought to drop all care for the country where they were born, its government or its people, and have a feeling of affection only for the state of their adoption? "At any rate," you insist, "they should come to think more of their own country which had welcomed them to its citizenship."

What do you think of the custom in our country for people born in other states or in other parts of the world, to have clubs or organizations by which they shall continue to show their attachment to their native land. Does not this seem rather unpatriotic or not quite loyal to the home of their adoption?

What if, for example, citizens here who had been born in the countries of Europe, should commemorate once a year the festival day of their respective countries?

"It all depends on the way it is done," you answer. But under any circumstances, this would tend to divide the attachment and to keep such persons from caring wholly for the land of their adoption. "Yes," you reply, "but it would be unnatural for a person not to care for the country where he was born."

You feel, do you, that the man who could lose all interest in the land from which he came, might be a selfish kind of person and not show a true spirit of devotion to the new country which welcomed him as a citizen? I must agree with you on that point. It is right for every person to wish to cherish the memories of his native home and to preserve a sense of attachment to the country of his nativity.

Would it be possible, however, for such a custom to be carried too far? "Yes," you assure me, "if it really makes the new citizens clannish among themselves, so that they hold together and do not try to mingle with other people in the new land of their adoption."

True. Such adherence to the country of one's nativity may be overdone. It may even lead people of the same race who have become adopted citizens to work for their special race in order that it shall have more than its share of influence in the new country. They may be tempted to hold together by ties of birth rather than by their new citizenship.

Note to the Teacher: If thought advisable, the teacher might invite the members of the class to give illustrations of the societies which have been organized in this country for the purpose of keeping up an attachment to the land of one's nativity. Reference could be made to the various Scandinavian, German, Scotch or Irish societies of such a character. A discussion could be raised as to what would be legitimate in this direction and what would be disloyal. Point out that if the flags of the two countries were carried at such times, the most conspicuous place should be given to the flag of that country where the persons were now citizens. Furthermore, it should be kept very thoroughly in mind that insofar as the colors of another country are carried or worn, they should have only a memory significance and nothing further. Something might also be said of the custom now growing in our

country of organizing "state societies," by which citizens moving from one part of the country to another, keep up an attachment to the section of the United States from which they have sprung. This fact could be brought forward as showing how natural and legitimate is the sentiment of regard for the place of one's nativity.

Most of us, however, are not adopted children, and so, for the most part, we may talk of our *native land* as "our Country."

Speaking of adopted citizens, do you think, by the way, that a man could make himself an adopted citizen whether the country wants to accept him or not? "We do not know," you say.

I can answer that question for you. A country certainly has the right to decide who shall or shall not become her adopted children. In this regard a country is like a great family. It has the right to reject persons who might like to join the family but who would be unworthy of the privilege.

By the way, what is the term we use when a man becomes an adopted citizen? What does he have to do? Can he just announce that he is a citizen and does that make him one? "No," you explain, "he must do something more." Well, what more? "Why, become naturalized."

Have you any idea of what it means to become naturalized? Is it merely asking for the privilege of becoming a citizen, and then voting like other citizens? Does a man have to promise something? If so, what? "Yes, he must promise to abide by the Constitution of the Country."

That is the point. It would be just the same in one way as when becoming a member of a family. If a child is adopted by new parents, then he must expect to obey those parents. Their wishes are laws for him just as if he had been born of that one family.

It means a great deal, and is a very solemn fact, to promise to abide by the Constitution of the Country.

By the way, do those of us who are born in the country have to make a pledge to abide by the Constitution, or obey the laws of the country? When we become men, do we have to sign any document before we can vote, after we are twenty-one years of age? "No."

Why not? Should we not also be obliged to agree to abide by the Constitution? "That is *understood*," you assert, "by the very fact that we are born in this country. We are its citizens by *birth*."

Yes; that is a very important point. The very fact that we are born in this country and are its citizens by birth, implies that we are pledged to obey the laws of our country and abide by its Constitution.

Note to the Teacher: Of course this point of obedience to the Constitution of the state would have to be qualified if we were making an elaborate study of the subject for older minds, but it would be better so far as the young people are concerned, if nothing were said of "the right of revolution." Make them feel that there is something solemn in the fact that by their very birth in a country there is an *implied* pledge that they are to support the country, its laws and its Constitution.

Suppose we begin to talk further now about the meaning of "love of country." What is the word we commonly use in this connection? When a man has shown that he is very devoted to his country, what do you call him? "Patriot?" Yes; that is it. Then what do we term love of country? "Patriotism?" That is the word.

Have you any idea where that word comes from, what it used to mean? If not, I can tell you. It comes from an early word implying "father." And thus you see it suggests the very thought of Fatherland, and devotion to one's Fatherland. Patriotism, then, would mean love of one's Fatherland.

Do you think, by the way, there is something rather strange and sentimental in so much talk about love of country? What does it all amount to? Why *should* we love our country?

Is there any sense in having devotion just to a piece of ground where we were born, or to the special group of people among whom we are fellow citizens? We did not choose the place of our birth; we did not decide that we wanted to be citizens of this country. Why, then, should we care to feel attachment for this native land of ours?

You hesitate? Yes, I can see in your faces that you do care for your country. Does it give you pleasure when you see the stars and stripes waving overhead? "Oh, yes!" Then, whether there is any reason to it or not, we certainly are fond of our country.

Now what is the one thing that a man can do more than anything else in order to show that he loves his country? What do a great many men have to do when their country is at war? "Join the army?" Certainly, join the army and become soldiers. And what happens to many of the soldiers in the battles? "They are wounded or killed," you answer.

Yes, some of the soldiers must fall and die. Did they know this might happen to them when they went into the army? "Oh, yes," you assert. Then why did they take the risk? Because they were paid for it?

Do you think that a man would die just for money, or allow himself to be shot down just for pay? "You doubt it?" So do I.

Then why should he take the risk if it is not for the pay of the soldier? What is it that he is showing? What kind of feeling? "Patriotism?"

That is it, patriotism. And what was the other name we gave to it at the start, as the subject of those lines of poetry? "Love of country?" Surely; the true soldier is ready to die for love of his country.

What is implied by Decoration Day, do you know? What happens on that day? "Oh," you explain, "people go out and decorate the graves of the soldiers, put flowers there." But are those the graves of people they have known, of people who were related to themselves?

"Usually not," you say? Then what do they do it for, why do they take those flowers to the graves? "It is because those men died for their country."

Now go back a moment and decide whether you think that caring for one's native land is just a sentimental idea without any reason to it. Do you believe that a man would take all that risk of being shot down in battle, unless he had a real love and affection for his native land?

You see that there must be some deep feeling there. If he loved his country, there must have been a reason for his attachment. He has shown that he loved it, by dying for it.

Having suffered much himself from the autograph fiend, President R. B. Hayes was singularly chary of inflicting unnecessary correspondence upon others. Yet his responsiveness was so innate that he frequently wrote letters which he never sent. The following note to Dr. Oliver Wendell Holmes is a double illustration, since it not only was never mailed, but contains mention of an earlier letter which met the same fate. The recent centenary of Emerson's birth renews one's regret that President Hayes's letter to Emerson's friend and biographer was not rescued, like its successor, from the writer's waste-basket.

FREMONT, OHIO, 20 Nov., 1885.

MY DEAR MR. HOLMES: I have just finished the last number of your "New Portfolio," and I want to say, while the fit is on me, "of course you must again open the Portfolio." Your readers have some rights. The list of those [books] I *must* read, alas! is growing short. I wrote you a long letter (three pages of note-paper which is long for me), when I finished your "Emerson." A worshiper of E. almost forty years, I felt deeply in your debt. I cancelled part of the obligation by sparing you the trouble of reading the letter. I now mention it merely to acknowledge my debt to you for that most satisfactory and capital book.

With all thanks for all the past, allow me to say with little Oliver, "Please, sir, I want some more." Sincerely,

DR. HOLMES, Boston. R. B. HAYES.

—*Harper's Weekly.*

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Foreign Notes.

THE WORLD'S W. C. T. U. AT GENEVA.—The sixth international congress of the Women's Christian Temperance Union held its sessions last month in Geneva, arousing much interest on the part of the people and the press. Outlines of the history of the organization, its formation by Miss Frances Willard in 1883, its first congress in Boston in 1891, its declaration of principles, its white ribbon badge, its branches in fifty different countries, its various lines of activity, and the great polyglot petition it is now circulating addressed to the various governments of the world, praying for the repression of the alcohol and the opium traffic, and of licensed vice, were given in the local papers by way of introduction before the assembling of the congress or during its sessions. Of more interest to us are the notes and impressions published after its adjournment. *Le Signal de Genève* has a leading article of this nature by M. Auguste de Morsier, a very active member of the Federation for the Abolition of Vice, of which the following is a somewhat free rendering:

"The first thing noted was the perfect regularity, the good order and dignity in the conduct of the sessions, presided over with firmness and remarkable tact by Mrs. Stevens, vice president of the Union. In her the energetic manners of a military commander were united with most perfect courtesy, particularly toward such Swiss workers in the good cause as took part in the Congress. Systematic detractors of feminism or of all exclusively women's organizations—which are apt to be indiscriminately classed with the women's rights movement—could find here no mark for their stale jokes about short-haired women and spinsters with eye-glasses. The aspect of the Congress platform, and of the audience as a whole, was decidedly attractive, the pretty Hindu and Icelandic costumes of two enthusiastic 'white-ribboners' being particularly noticeable among the varied toilets of young matrons and misses.

"The quiet of the Congress found one explanation in the fact that no question called out a real debate. The gathering seemed more like a missionary demonstration than a conference for discussion.

"The sessions, frequently interspersed with songs and hymns, with piano accompaniment, were characterized by spontaneity and freshness, even at times, if I may venture to say so, by a charming naïveté. As, for instance, when the memory of that admirable American apostle of temperance, Miss Willard, who was taken away all too soon from the field of her splendid social activity, was evoked by these ladies, friends and pious continuators of her work, and when the banner of white silk starred with gold, which accompanied her in all her labors and travels, was unfurled from the platform and covered with flowers—there were flowers everywhere—and the assembly rose to listen to a fervent prayer. When the secretary received on the platform a bouquet from her friends, as token of sympathy for the cruel sorrow that had overtaken her at the very moment of departure for Geneva, and herself told, with touching emotion, how she had put the duty which called her away from her loved ones before her feelings of anguish and personal grief, we felt how truly devoted these women are, and how their struggle against evil makes an integral part of their lives, and could not but admire them sincerely.

"We understand, too, from the missionary point of view, the value of their method of work, compounded of tenacity, mystic enthusiasm and profound Christian sentiment devoid of affectation, and developing with a real breadth, liberal and frank notwithstanding an evident concern for social proselytism that was sometimes exaggerated.

"This said, we must add that these ladies, with the exception of some interesting information as to their work, brought us nothing new in the way of documentary matter or concerning the present disturbing and debated problems bearing on the question of anti-alcholism. We would have liked statistics as to the extent of the evil in America and England, in the great cities of those countries. We could have wished to see these ladies bring forward the material for a useful discussion on 'alcohol a food,' in other words, on the recent scientific controversy started by the declarations of famous American physicians and taken up with so much noise by Duclaux. All this was wanting, and that certainly tended to diminish the value of the Congress. In the struggle against intemperance mere apostolic zeal, moral or religious, will not suffice. In this country, in France and in Germany we are quite advanced on this question. This Congress should have been able to bring, and in fact ought to have brought, us new material, new documentary evidence.

"Similarly the legal questions were too much passed over in silence. Much might have been said on the English theory of drunkenness as a misdemeanor, on monoplies, on legislation restricting the number of saloons, etc. We noticed, to be sure, the *Hunt* report on scientific teaching of temperance, but it did not touch the technical question.

"In a general way nearly all the reports treated either of the propaganda or of instruction, particularly that of the rising generation. Many very interesting things were said on these two points.

"As a result of this Congress we have a very clear idea of the character and aims of the W. C. T. U. It does not treat the temperance question alone. Thus we have had reports on labor (Mrs. Stuckenberg), on the anti-alcohol press (Miss Slack), against opium (Mrs. Birkett), on evangelization, by various persons, on public morality (Mrs. Bullock), on rational charity, prison reform, civic education, peace and arbitration, savings banks, etc. All this was a little—indeed a little too much—mixed. But we can easily see how around the main question of the struggle against the drink evil by means of total abstinence, in the name of Christian principles, various other problems of general social morality group themselves. It is not for us to judge the method, we admit.

"We do not believe that there is one typical method of doing good. Madame N. R., in an article devoted to this Congress, in the *Gazette de Lausanne*, makes the criticism that these ladies have none of them been drinking women, that they are evidently ignorant of the hard condition of the laborer who cannot always eat enough to satisfy his hunger, and that they would do well to study the conditions of labor in order better to combat intemperance. 'The W. C. T. U.,' she says, 'elevates abstinence into a religion, narrow and dogmatic, which hides life from it. . . . It will be more difficult to bring it under conviction than to convict the sinners. It is the virtuous people who from the beginning of time have been the slowest to retrace their steps, and it was the Pharisees who were responsible for the death of Christ.'

"We do not join in this needlessly severe judgment, and shall not allow ourselves to suspect the absolute sincerity of these women who work in accordance with their conscience, but we have quoted it to show that there is room for criticism in the method of the W. C. T. U.

"However that may be, this organization is a force. To us it seems above all a great and noble army of brave women of all classes and nationalities, well organized and well directed, pledged to social betterment in all domains. The organization is there, and is a power ready for the social struggle imposed on us by the demands of progress. Its voice cannot be silenced. It demonstrates the marvelous force there is in organization, and above all in an organization of women formed for any great work of public salvation. Without an international league of women against social wrong, whether it be war, intemperance, immorality, injustice, or the selfish and criminal spirit of party, we fear that humanity would still wait long for its liberation from old and grievous servitudes."

M. E. H.

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